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In apperceptive attention, the new impression is reinforced by mental contents similar to itself. It is not really indispensable that this reinforcing mass be logically co-ordinated, or scientifically classified; yet, to secure the best results, the apperception should be carefully prepared. Rabelais and Rousseau were masters in this kind of preparatory work. The failure of Pompey and Cicero may be traced to the want of this power to hold the attention of the public. Julius Cæsar was pre-eminently successful in this direction. To skill in preparing for apperceptive attention, is due the triumph of realism over idealism.

The fundamental law of apperceptive attention is:

In every apprehension which is not directed by the will, the accuracy and rapidity of understanding increase in proportion to the extent, the variety, and the judicious co-ordination of the associations of the acquired ideas. Upon this are based the following rules:

1. In apperceptive attention, it is not indispensable that the presentation be new, but it must seem to be new. Racine, Glück, Goethe, Chateaubriand, had the power of presenting well-known legends in such a way that the ideas possessed all the attraction of original creations.

2. To facilitate apperceptive attention, the content of the new must be similar to the old experience, but, by no means identical with it. (The tediousness of copying illustrates this point.)

3. New notions must be connected with old experience by means of transitional notions which shade gradually from the old into the new content. (The *Odyssey* of Homer, the *Dialogues* of Plato, the tragedies of Sophocles, illustrate admirably the significance of such transitions as a means to holding the attention.)

4. Between two culminating points of apperceptive attention a pause should be made. This pause cannot be regarded as a definite cessation, but implies rather a kind of slackening of activity, by means of which, a more perfect assimilation through talent or unconscious cerebration may be secured. Without this pause after a culminating point, the attention may not be secured for the second point. This is explained on the ground of the fatiguing nature of apperceptive attention. Apperception is always a source of emotion more or less, and while it constantly satisfies, it constantly gives rise to new expectation, which implies a constant outlay, and a consequent exhaustion of energy, the renewal of which demands at least an approximate rest after a period of mental activity.

MARGARET KEIVER SMITH.

Mental and Moral Heredity in Royalty. A Statistical Study in History and Psychology, by FREDERICK A. WOODS. New York, Henry Holt & Co., 1906. pp. VI, 312.

Dr. Woods' book is an amplification of a series of articles published during the last few years in the "Popular Science Monthly." The preface states that it was written in the hope of contributing something to a knowledge of the science of history, but it is, however, rather a contribution to the psychology or the comparative psychiatry of history. The analyses of the various royal family trees are minute and painstaking, but it seems unfortunate that the author should let his biological enthusiasm hide the sound principles of modern psychiatry. Because the family trees of royal houses are so minutely recorded, they offer a splendid opportunity for the study of the question of mental heredity, and yet it appears to us that the author has not made the best use of available historical facts. Because certain members of a family suffered from a vague disorder known as insanity, and certain descendants or collateral individuals of this family suffered from a

like disorder, is no proof of the hereditary basis of the mental disease, unless we are able to state the exact nature and cause of the malady. Terms like insanity, psychosis, or imbecility found affixed to the names of various royal personages throughout the book, are mere hints that the Nemesis of heredity is at work grinding slowly but surely. These terms fail to furnish the more exact information of what particular type of mental disease was transmitted. Periodic depressions and exaltations (manic-depressive insanity), the deterioration associated with the adult onset of chorea (Huntington's chorea), certain types of adolescent insanity (dementia præcox), moral deficiencies, alcoholism, or epilepsy, are particularly prone to run in certain families and appear as like or closely allied disorders in the offspring. It is only under these conditions that we can speak of an hereditary stigma. But if an ancestor became insane from trauma, or was the victim of a febrile delirium or of some poison, accidentally ingested, and if a mental disease of a different or even of a like accidental type appeared in the offspring or collateral branches, it would be transcending all facts to speak of heredity under these conditions. The classification of intellect and morals into ten grades, while admirable for the purpose of comparative study, is rather artificial and does not possess that flexibility which is so characteristic of individual moral and mental tendencies. While the book lacks in the few details pointed out above, yet otherwise it is admirable as a study of the psychology of history and of the relentless grasp of general hereditary factors on certain families. The use of Galton's law of ancestral heredity and of modern biometrical methods is a novel one, the results are admirable and worthy of a wider application. The book takes up in detail the different houses and branches of the principal European countries, while the bibliography is unusually complete and offers a good working basis for all future investigators along these lines. The illustrations are admirable, especially those showing the Hapsburg lip. The various tables and pedigrees of the different royal families show a wide grasp of the subject and enable one to tell at a glance the mental and moral attributes of the various royal personages and their relation to one another in the same group.

I. H. CORIAT.

L'Année psychologique. Publiée par A. BINET. Douzième année, 1906. Paris, Masson et Cie. pp. 672.

This volume of the *Année psychologique* divides, in the usual way, into original articles, general reviews of the past year, and critical notices of psychological works.

The original articles, although not all equally satisfactory, are of quite exceptional range and interest, and the editor is to be heartily congratulated upon the variety and quality of the work which he has brought together. The series opens with a paper, by MM. Binet and Simon, on physiological and social poverty, in which the authors (taking advantage of a recent proposal to issue medical report-cards for school children) recommend certain methods of testing children for backwardness, etc., with a view to the juster distribution of state aid. In the following article, M. Bonnier discusses the mental status of the bees, and decides for intelligence as against reflex action. M. Treves contributes an elaborate study of work, fatigue, and effort, in the course of which he describes new instruments and methods, the results of which lead to valuable and definite results. M. de Sanctis discusses the types and degrees of mental defect, and indicates a method of test. M. Bourdon presents an experimental investigation of the influence of centrifugal force upon the perception of the vertical. M. Blaringhem writes upon the idea of species and the theory of mutation as set forth by de Vries. M. Binet enters a plea for a